The QUAKERS REFUGE

Fixed upon the

Rock of Ages,

Though the Swelling Waters Dash never so violently to Overturn it.

Wherein is prov'd, that the *Narration of Ralph Farmer* is an absolute *Lying Wonder*, according to his own *Definition*.

Also the great Controversie between the People called *Quakers*, and others, about the holy Spirit of God and the Scriptures; truly stated, and very friendly discoursed, as it is owned by the *Quakers*.

Also the Truth Cleared from the *False Suggestions* and *Detractions* of the *Anabaptists* about the said *Controversie*.

Answer to a subtil *Pamphlet*, lately published, Intituled, *The Quaker's Subterfuge or Evasion Overturned*.

Also a few *Queries* propounded unto *Ralph Farmer*, and the Author of the *Subterfuge*, &c. *By* ROBERT RUCKHILL.

Unto which is added another Postscript in Answer to some Queries propounded in the said Pamphlet, wherein many Untruths are suggested; but herein the Truth is cleared, and the Evasion and Deceit of the *Baptists* made more fully manifest. *By* JOHN WHITEHEAD.

The Lip of Truth shall be Established for ever; but a Lying Tongue is but for a Moment, Prov. 12. 19.

A Righteous Man hateth Lying Words; but the Wicked causeth Shame and Shame, Prov. 13. 5.

Printed in the Year, 1695.

Honest Impartial Reader;

WHen first the * Monstrous Production of the Anabaptists Lying-Wonder (extant in their Narrative and prefixed Letters) had so Vigorously alarum'd the Nation; I was under some exercise of Mind, as having the Ground and Design of the Anabaptists opened in me in that their Undertaking, which I feared could not be so obvious to that Southern Friend, who was first engag'd in the Detection of their Slanders, by reason of his remote Residence from those Parts, where those things were pretended to be acted.

* There being about Nine Years between the Generation and the Birth.

But when I had seen the first and second Books of T. R. where their Deceits were so evidently discovered, and so signally detected (although their Ground was not so much perceived) I did acquiesce in a patient Hope, and Expectation of a Succesful Issue on the Truth's behalf.

Afterwards came forth another Book, put forth, as I conceive, by a Clandestine Author, intituled, The Quakers Subterfuge or Evasion Overturned, &c. whereat I was much stirred in mind, to observe somewhat concerning the said Book, but was still stay'd by a certain Expectation, shortly to see the Answer by that Friend who was already engaged in that Service. But being at Lincoln the 25th of December last, where I expected to have found the said Answer, I not onely understood that the Book was unanswered, but (much contrary to my Expectation)

tion) the Work it self brought to my Hands, which I accepted not without Fear and Trembling: wherefore my Soul humbly implores the Assistance of the Eternal Wisdom, without which I am both unable and unfit to do Him any Service.

And now Reader, sith the all-disposing Providence has thus order'd things, I shall candidly address my self to communicate unto thee (and to the whole Nation, if they please) what I have observ'd to be the original true Ground and Cause, why the Anabaptists *at this Season should produce their* Lying-Wonder, *which the Author in hand affirms was brought* ONLY *to oppose the Spirit of Falshood in* Richard Anderson; *when as about Nine Years, by this Authors Confession, have expir'd since the Matter contain'd in their Narrative was acted; see their* Subterfuge, p. 9 & 13. *Surely, if the* Anabaptists *had been as slow in the cure of* Leprosies, Pains, Extasies, &c. *as they have been in opposing* R. A's *false Spirit, what had become of him, his Leprous Child, Wife and Family, or of* Mary Brown, *long ere this day? But I proceed.*

About the 26th day of the 6th Moneth, 1669. *was the Dispute at* Wrawby *(mention'd by the* Anabaptists*) and upon the last day of the same Moneth,* William Smith *of* Elsham *(late a Brother of the* Baptists; *but now a faithful Follower of the Light of Christ, that Light of the World) gave forth a Writing thus dedicated:*

To all such as deny, that the holy Spirit ought to be Supream Judge in Man, and in Matters of Faith above the holy Scriptures.

This was directed in particular to Ralph James *and* John Kirkby

Kirkby *of* Brigg; *but they have not answer'd it to this day, though* J. K. *did promise to answer it. At last (after some Provocation used)* J. K. *writes a reviling Letter, about* 17 *Months after, while* R. James *is imply'd to bring forth into the World this Monstrous Birth, the* Narrative, *which had lain in the dark womb of Oblivion about* 9. *Years; thus (after the mode of Antichrist) to establish their false Doctrines by Signs and Lying Wonders, & at one fatal Blow to assassinate the Innocent Name & Cause of the* Quakers *forever.*

In this seeming Distress the Quakers *flee to the Name of the Lord, their strong Tower, there to repose in Safety, until a just Defence might advance in their Vindication, which no sooner appears under the hand of* T. R. *but presently advances another Opposer of God's Everlasting Truth, charges the* Quakers *in their chiefest Strength, intending by fine Force to overturn their Subterfuge, and render them obnoxious to the Pursuit and Chase (at least) of every insulting Enemy, that none might forever hereafter dare to assert the Dignity and Power of the Spirit of God above the Writings of Men, lest their Children should be smitten with* Leprosie, *and themselves with* intolerable Pains. *This (Reader) is the Ground and Design (as I perceive) of the* Anabaptists *Envy and Wrath against an Innocent People; and in all probability, had it not been for the Writing aforesaid (which they have not been able to answer, and are therefore vex'd and gall'd) the Matter of their* Narrative *and* Lying-Wonder *might have rotted in the Grave forever, without all Hope of a Resurrection; whereas now (after the Second Death thereof) it must unburied stink above Ground, to the Shame and Reproach of the* Anabaptists *in all succeeding Generations.*

For

For the Truth on the Quakers *behalf, and the* Anabaptists *Deceits, are so Perspicuous (in two Books written by* T. R. *intituled,* The Anabaptists Lying-Wonder; *and,* The Anabaptists Preacher Unmask'd: *unto the serious Perusal whereof I refer the Reader for ample Satisfaction) that its verily hoped, their Envy against us in this Particular will not survive another* Paroxism. *Lets therefore leave it on its Death-Bed a while, and examine, what considerable Supplies the Author under Consideration hath brought to their Dying Cause, in his last Expedition.*

From *Adlingfleet* in *Marcel-land*, the 8th day of the 11th Moneth, 1672. } Robert Ruckhill.

THE

THE Quakers Refuge

Fixed upon the Rock of Ages, &c.

FOraſmuch as the Matter of Fact, with its Circumſtances contain'd in the two fitſt Books of the *Anabaptiſts*, with the Additions; and alſo, ſo much as concerns their Croſs Examination of their own Member *Richard Anderſon*, extant in this Book now under ſearch, called, *The Quakers Subterfuge, &c.* hath been ſufficienly anſwer'd by my Friend *T. R.* I ſhall not need *pedetentim* to tract this Author, onely ſhall endeavour to wipe away that immerited Aſpertion of Untruth and Immodeſty, which the Author under hand hath caſt upon the *Title Page* of *T. R*'s Book, by proving their Narrative to be worthily ſtiled, *The Anabaptiſts Lying-Wonder*; and ſo proceed to ſuch other Particulars as lie in my way.

That the Narrative of *R. James* is deſervedly called, *A Lying-Wonder* (and that by their own Definition of a Lying-Wonder) appears thus.

Firſt, Becauſe it is Falſe in it ſelf. *2dly*, It is brought to maintain a Falſhood. *3dly*, To Oppoſe a Truth.

That

That the Narrative is False in it self, hath abundantly appeared in the two Books of *T. R.* before said, both by Testimonies & Certificates sufficiently witnessed, beyond all Contradiction. But in regard this Author, and some *Independents* in these Parts still urge, *That* Rich. Anderson *was a* Quaker, *at least in Principle*; let's hear what they say for themselves, wherefore they should be believed.

This Author in the 10th page of his *Subterfuge* urgeth, *That* R. A. *was a* Quaker *in Principle, and that for these Reasons. First, In that he testifies at a high rate for the Light Within. 2. In that he hath proclaimed the* Quakers *to be the People of God, and owned of God, as was* Moses. *3. Because* R. A. *went in the Conceits of his own Heart on an Unsent Errand.* But what's this to the *Quakers?*

Here is all the united Strength the *Anabaptists* and other Professors are able to make, to prove *R. A.* a *Quaker:* But will these poor Remains of their shattered Forces do it? Surely nay. Will the Devil's frequent and open Confession, *that Christ is the Holy One of God*, prove him to be a *Christian?* Or will that *Pythoniss* (*Acts* 16.) her following *Paul* and *Silas* many dayes (perhaps more then they affirm *R. A.* conversed with the *Quakers*) crying, *These Men are the Servants of the Most High God, which shew unto you the Way of Salvation*, prove her a true Proselite, and Convert to that *Way of Salvation*, unto which (with the Preachers thereof) she had born so clear a Testimony? Let the Sober-minded judge. And if so ample Testimonies (as clear and full as any they instance *R. A.* gave to the *Quakers*) will not prove the said Conclusions; then let Shame cover the Faces of the *Anabaptists*, and their *envious Confederates*, until they have Repented, and taken

taken as much Pains in the Vindication of God's Eternal Truth, owned by the *Quakers*, as they have taken in Oppoſing it.

Neither ought *R. Anderſon* his pronouncing *R. F.* a Leper (from the conſideration of a Scripture, as he confeſſeth, and they own, ſee *Subterfuge.* p. 11. and then not ſent by the Light the *Quakers* witneſs to (to their own Contradiction) as they before ſuggeſted) nor his falſe Pretending to Heal the Sick, which they urge he attempted, but fail'd, I ſay, neither of theſe ought of Right to reflect upon the Principles or Doctrines of the *Quakers*, or prove him one of their Prophets, any more then the Sons of *Sceva* the *Jew*, their naming over them that had Evil ſpirits, the Name of Jeſus and *Paul*, was reflective upon the Principles and Doctrine of *Paul*, or proved them to be Prophets of the *Chriſtians*; who, though they were not ſmitten with Leproſie, or other inward Pains, *yet got they their Coates rent off their Backs, and their Bones Beaten for their Preſumption.*

Thus it is manifeſt, their *Narrative* is falſe in reſpect of the Father; and no truer in the Child, which *R. F.* affirms (in his *Narrative*) was ſmitten all over with *Spots*, which they call *Leproſie*, and ſince *Dead*, as his Letter affirms; but now (after their Croſs Examination of *R. A.*), they are glad with Shame enough to exchange their *Leproſie* for a *Simple Sore*; and the *Dead Child* is yet *Alive* to the ſhame of theſe Impoſtors, were they not paſt Shame. See *Subterfuge*, p. 13.

As Impious alſo is their Pretence, *That the Child was ſmitten with Leproſie for the Father's Offence* (ſith *R. A.* has affirmed before two credible Witneſſes, men of honeſt Reputation, namely, *Tho. Markam* and *Edw. Gilliat*, both of *Brigg*,

That the Sore (which they call Leproſie) *was upon the Child ſometime before the Father pronounced the* Leproſie. And the Truth of this is yet further demonſtrable from *R. Anderſon*'s own word, as recited by this Author himſelf in the 13th page of his *Subterfuge*, where (as in a vain flouriſh pretending to produce ſome conſiderable Proof of the Child's Leproſie) he hath theſe words, *But now* (ſaith he) *let us hear what* R. Anderſon *himſelf ſaith, who being asked (by their own Witneſſes there named) Whether he had not a Child that was ſmitten with Leproſie, after he had pronounced* R. James *a Leper? R. Anderſon* anſwers (as this Author records it) *That he had a Child* THEN, *that did break out into Sores.* Mark Reader, he does not anſwer directly to the Queſtion, as they expected he would; for then he ſhould have ſaid, His Child was ſmitten with Leproſie afterwards; but on the contrary, his Anſwer clearly implies what is before proved, (viz.) *That the Child had the Sore upon it even* THEN, *when the Father pronounced the Leproſie.* And here *R. James* and his Adherents have not only Abuſed the World with their *Lying-Wonder*, but alſo falſly Accuſed the Impartial Juſtice of the Moſt Righteous God, who never yet would edge the Teeth of any Child, when the Father only had eaten Sower Grapes; much leſs would ſmite an Innocent Child, for the Father's Offence, with ſo Sore a Puniſhment as *Spots*, which they call *Leproſie*, all over, whilſt yet the *Father's Sin was not Committed.* Let every ſober man conſider what ſpirit theſe men are of.

As for the *Eye* and *Ear-witneſſes* of the Afflictions of *R. A.* & his Family, which the *Quakers* with good Reaſon call'd for, this Author proceeds in his old mode of Subtilty; and inſtead of producing them, he tells us, *That there are Neighbours*

bours that say, They do remember some Afflictions in R. A's *Family about Nine Years since, but would not be brought into Question, &c.* Would any man in his Wits bring such pitiful stuff, as this in such a Concern? Who knows not, but most Families, where Children are, at one time or another are under some Affliction? This is just like the Author. But doubtless, if he had any Witnesses to the Purpose, he would not fail to produce them in such a Case as this, where the Credit of their whole Party lies at stake: therefore since he produceth none, Reason must needs conclude, he hath none; for in such Cases the Maxim hold true, *De non apparentibus et non existentibus eadem est Ratio.*

And thus, as their Narrative is proved false in itself, so it was brought to maintain all the Falshoods beforesaid, to wit, *concerning* R. A's *Leprous Child, afflicted Family, and the Manner of their Healing*; all proved Falshoods: And it was brought to oppose this Truth, that the holy Spirit of God is the only true Standard to Judge and try both the Scripture, and all other spirits, and doctrines by. And that this is substantiall Truth, by the assistance of the same holy Spirit I shall prove, when I come to state the great Controversie. In the mean time both my self, and all unbyas'd persons may safely and modestly conclude, that the Narrative of *R. James* is *a Lying wonder*, and that the Title of *T. R.* his Book is True.

And here its well worth our serious Observation, what a near Resemblance there is between the *Anabaptists*, in their precited Impostures, and pretended Cures of *R. A.* and his Family, *Mary Brown*, &c. and the old *Popish Priests* and *Friars* in times past, with their Confederate Impostors and Cheats, as the *Boy of Bilson*,

and other Female Impoſtors, who ſeemed to be poſſeſſed with ſtrange Devils; they acted Mad Prancks, even beyond Wonder, and Strange Friſks, above Admiration: but then, in the height of all their Counterfeit Extaſies, and ſeeming deplorable Paſſions, in comes the Exorciſing Prieſt with his, *Et verbum caro factum eſt*, and with that as with an effectual Charm, ſets all at rights again, to the great Honour and Reputation of his declining Religion. How near a-kin the Practices of theſe Parties are (however different in their Principles) I will not take upon me to determine, but leave it to their own Conſideration, that they may unfeignedly Repent, and do ſo no more; only ſhewing this Difference between them, *That the* Anabaptiſts *by preaching the Fleſh of Chriſt, put their* Mary Brown *into her Stiff-necked Extaſie, and Delphick Fit: But the other cured their Confederates by the ſame Means.* See the Narrative of that Edition, where the Story of *M. B.* is, pag. 15. and the Title Page.

See the Book called, *A Guide to Grand-Jury-Men*, publiſhed by a Perſon of Reputation —— *Barnerd* of *Batcomb.*

In the next place is conſiderable, what a great Noiſe (to no purpoſe) this Author makes about the Evidences brought by the *Quakers* to invalidate the Narrative, and affirms, *that they are either abuſed, or forged*; but inſtead of proving this Charge, he meerly trifles, and ſpends two whole Pages to no purpoſe at all: but ſure he either hath not ſeen, or elſe will not ſee T. R. his 2d Book, wherein there are ſo full and pregnant Teſtimonies and Certificates, and ſo candidly obtain'd, that Envy it ſelf cannot detect them. And here (ſith it's no more then Juſtice and Duty to render unto all men their Due,

Due, I cannot (without the merited Reproach of Odious Ingratitude and Injuſtice) any longer deſer the Payment of the juſt Debt of a Sober Acknowledgment of that Generoſity and Nobleneſs of Mind, which at that time Appeared in an old Acquaintance Doctor *Lincoln* Parſon of *Panton*, where R. A. dwells, who calling the ſaid Richard *Anderſon* in the preſence of above twenty of his Neighbours into the open Street, there publickly examined *R. A.* in the preſence of his Neighbours, and before five other Witneſſes concerning all things, in the ſaid Certificate expreſſed, and after a full hearing of the whole matter, diſmiſſed the five Witneſſes with words to this Effect.

"Gentlemen (ſayes he) you have heard the Exami-"nation and Teſtimony of *R. A.* concerning the Buſineſs, "ye are come to enquire about, I know you will improve "it to the beſt Advantage of your cauſe, I perceive ſome "of you are come very far, therefore being unwilling you "ſhould return without good Satisfaction, I have taken "this pains with him. *Anderſon* cannot deny, what he "hath here teſtified before us all, but if he ſhould recede "from any thing he hath ſaid, we ſhall all bear witneſs "againſt him. Thus Dr. *Lincoln*: and I hope it will be no offence to him, or any of his Friends, that I have thus far preſumed (in diſcharge of my duty) to render him his due.

Hereupon the five Witneſſes aboveſaid ſet down twelve of the Neighbours Names, who were there preſent, not as Witneſſes, but as Indifferent Spectators of the whole Tranſaction, to the end that if any Perſon ſeeing the Certificate, ſhould Queſtion or Scruple the truth of any thing there ſpecified, by having recourſe

to

to any or all the persons there nominated, they might with more Facility inform themselves of the Verity of all things there certified: this was their real End in setting down the Names, without the least Purpose of Injury or Offence unto any, as (its said) some do indiscretly surmize: and because one Book may come where another does not, I conceive it not amis to insert the said Certificate in this place.

The Certificate.

THese are to certifie all Persons, that desire to know the Truth, That upon the Six and Twentieth Day of the Moneth called June, 1672. Richard Anderson *of the Town of* Panton *in* Lincoln shire, *in the Presence of above Twenty of his Neighbours, Dr.* Lincolne, *Parson of the Parish, being also present, did declare, That he never was at a* Quakers *Meeting, but Once in his Life time; and that at an Assize-time at the Castle of* Lincoln *he did hear them declare about a Quarter of an Hour, and saith, that* Ralph James *was then with him; and further saith, That he never was a* Quaker, *nor owned by any of that People; for, he saith, they never knew him: and further did affirm, That he had no Child Leprous; and that Child the* Baptists *did say was Leprous, and since Dead, he shewed us alive, and in Health: and the said* R. Anderson, *and his Neighbours did unanimously affirm, That the Child had not any Leprosie, nor other Distemper, save only some Running Sore, which was cured by Directions from one called Ms.* Boner, *so far as they understand: the said* R. Anderson *further affirming, that neither himself, nor*

any

any of his Family were troubled with any ſuch Painful Diſtemper, as the Baptiſts *ſay they had. Theſe things were not only affirmed by the Man himſelf, but confirmed alſo by divers Inhabitants of the Town, in the open Street in* Panton *in* Lincolnſhire.

The Five Witneſſes then and there preſent;

William Garland, Auguſtine Smith,
Joſeph Pope, William Baldwin,
Nathaniel Ball.

Theſe Perſons, whoſe Names are under-written, were Inhabitants in *Panton*, and preſent at the Examination and Anſwers of *Richard Anderſon*, before Doctor *Lincoln* their Parſon; and they, with divers others then preſent, ſaid, *If* Anderſon *altered from what he had there ſaid, they ſhould be Witneſſes againſt him, and aſſert what is above certified.*

William Dorrin, Richard Horton,
Robert Minto, Katherine Hall,
Henry Walch, Samuel Mathers,
John Emming, George Anderſon,
Robert Drink, James Hall,
Richard Walesby, John Chapman.

Now it being ſo eminently cleare, that *R. Anderſon* never was a *Quaker*, neither in Principle nor Practice; I demand, what though *R. A.* pronounced *R. James* a leper? What though his Child had been Leprous? What though himſelf, his Wife and his Family were afflicted with grevious Pains? what though *Ralph James* and

and his Brethren had cured them? Yet what were all this to the *Quakers?* How is this reflective upon them, who are wholy unconcerned in *R. Anderſon?* For if *R. A.* were any thing at all, he was moſt certainly an *Anabaptiſt*, whereof *T. R.* in both his Books hath given evident Demonſtration.

Upon the whole matter it's worth remarking;

Firſt, That the Glory of the *Anabaptiſt* Churches is in its ſwift Declination toward the Weſtern Horizon; foraſmuch as they are fain to fly to *Signs* and *Lying Wonders* to oppoſe the Truth, and to countenance their falſe Wayes and Doctrines.

Secondly, That the *Anabaptiſts* Cauſe in this hot Conflict between them and the *Quakers*, is now at the very utmoſt Criſis; foraſmuch as this Champion (who is moſtly ingaged, when the caſe grows deſperate) is conſtrain'd (in ſo eminent a Danger) to make uſe of ſuch poor Matter, ſuch pittifull ſhifts as are the Contents of this whole book now under tryal, to the great Regret (doubtleſs) of their whole Party, or ſuch of them as have not yet ſacrificed their Intellects to their Envy. For it was fooliſhly boaſted by divers Profeſſors, and others, *That the Book now under examination would be like* Hercules's *Club*, *or* Goliah's *Spear*; in a word, *Unanſwerable*: And this brings me to the very Heart of the great Controverſie, *Whether the Holy Spirit, or the Scriptures ought to have Priority?*

The

The Controverſie between the *Anabaptiſts*, *Independents*, together with other Profeſſors, & the People of God called (in Scorn) *Quakers*, concerning the Authority of the *Holy Spirit*, in Judging or Diſcerning the Mind of God in the *Holy Scriptures*, truly ſtated as owned by the *Quakers*.

WHether the firſt Pen-man of the Scriptures was *Moſes* or *Hermes*, or whether both theſe are not one; or whether there are not many words contained in the Scriptures, which were not ſpoken by Inſpiration of the Holy Spirit; whether ſome words were not ſpoken by the grand Impoſtor; ſome by Wicked Men; ſome by Wiſe Men, ill applied; ſome by Good Men, ill expreſſed; ſome by Falſe Prophets, and yet true; ſome by True Prophets, and yet falſe, is not the Subject of my Argument at this time: But ſuch Scriptures and Prophecyes as have been written and propheſied by the Holy Men of God, as they were moved by the Spirit of God, treating of the Myſtery of God in the Redemption and Salvation of Mankind by Jeſus Chriſt, and the Duty of Man in his Obedience to, and Worſhip of the ſame God, as his reaſonable Service for the Gift of ſo great Salvation, are the great Concerns now under our moſt ſerious Conſideration.

The People of God (ſcornfully called *Quakers*) have unfeignedly believed, and often declared to the World,

That the Scriptures (as above diſtinguiſhed) *are a true Record and Declaration of the Love of God in the Redemption and Salvation of Mankind by Jeſus Chriſt; and alſo of the Duty of Man* (as before recited) But they alſo believe, and have declared to all the World, *That the Carnal Mind of Man* (being at Enmity with God, and darkened by reaſon of Wicked Works) *cannot perceive nor diſcern the Myſtery of God in the Scriptures declared and teſtified of*: For there is a Vail ſpread over the Hearts of all Men, even in their Reading of the Scriptures, ſo as they cannot ſee through the Letter unto the Myſtery, either in aboliſhing the old Covenant, with its carnal Ordinances, and Beggarly Elements; or in introducing the new Covenant, with its Spiritual Worſhip and Services; and ſo being intricated and bewildered in the Letter, cannot poſſibly attain unto the Knowledge of the Spiritual Myſtery. Now this moſt excellent Truth having by the Spirit of the Lord been opened and revealed to the *Quakers*, they muſt of neceſſity be of this Faith (viz.) *That without a Meaſure of the holy Spirit of God received and turned unto, whereby the Vail is removed from the Heart, no Man living can poſſibly diſcern or underſtand the great Myſtery of Man's Salvation by Jeſus Chriſt* (which was exhibited in Shaddow under the old, but in lively Subſtance under the new Covenant) *although he had a Thouſand Bibles in his Houſe, and every word of them at his Fingers ends.*

So that upon this Conſideration, the People of God (ſcornfully) called *Quakers* do unanimouſly conclude and declare, and teſtifie unto the whole World, *That the Holy Spirit of God is the only ſupream Judge, Opener and Revealer of the Mind and Myſtery of God, and Duty of Man treated of in the Scriptures.*

This,

This, (oh ye *Anabaptists* and *Independents*, and all other Opposers of this eternal Truth in the whole World) this is the true State of the great Controversie betwixt the *Quakers* and you; and if you will joyn issue with the *Quakers* in this Controversie, you must do it as it is here stated (at least in Substance; for I am willing to give place to better words and order from whomsoever) and you must lay aside all your prodigious Signs, and lying Wonders, and pretended Cures; for these will not decide this great Controversie, as ye vainly imagine. And you must bring forth your strong Reasons and sound Arguments, grounded upon plain Demonstrations of Truth, and clear Evidence of Scripture; and if the Truth be on your part, you will be able to make it appear before wise understanding Men (whoever your Opposers are) and you will overcome us if you have the Truth; *for great is the Truth, and will prevail*; and we must and will submit unto the Truth, and to you. But if the Truth appear on our part, we (in the Wisdom of God) shall make it manifest, & the Truth will stand over your Heads, and we will thresh you and winnow, as the Chaff on the Threshing-Floor; and the Wind of the Lord will blow you away, with your Refuge of Lyes, and your Nakedness will be discovered in the sight of all Men.

Again, This Author (*Subter.* pag. 5.) falsly suggests to his too credulous Readers, as if the Controversie depending between the *Baptists* Churches, and the People called *Quakers*, was touching the holy *Scriptures* (or to express it more fully (saith he) *The Authority of the Holy Ghost, as he speaks in the Scriptures, to try and judge the Spirits of Men, which they term the Spirit of God*: Thus he.

But whether there be not a Lying Spirit (however a

Lying Tongue) in the Mouth of this False Prophet, let the Sober-minded judge. And I here challenge him upon his Credit and Reputation with his own People, either to produce in open view one clear Proof, at least of any Declaration, either by word or writing, where any of the *Quakers* have termed the spirits of Men the Spirit of God; or else let his stand upon record among his own People, as a Lyar and a Slanderer to all Generations.

Again, The Deceit of this Author further appears in his recital of the *Narrative*; for the first Copy renders *R. James* and *R. A.* contending, *Whether the Spirit should try the Scripture, or the Scripture the Spirit?* [mark, here is *Spirit*, *Spirit* in the *singular number*, as the Spirit of God is but one] but in his recital *Subter.* p. 7. he renders them contending, *Whether the Scriptures were to try the Spirits, or the Spirits to try the Scriptures?* Its possible some Readers may judge me too Nice and Critical in this Observe; but I must beg their Excuse (if it be worth begging) for I see his Design in it is, to steal a Conceit unperceived into the Reader's Mind, that the *Quakers* hold, *That the Multifarious Spirits of Men were to try the Scriptures, and not the Scriptures to try that Many-headed Monster.* Let all sober People take notice of his spirit in this.

But its worth our Consideration, what should be the bottom of this Man's Meaning, where he so often makes use of this unusual manner of speaking (viz.) *The Authority of the spirit, as he speaks in the Scripture, to try and judge &c.* Does he mean *that the Authority and Mind of the holy Spirit, respecting the Truths recorded in the Scriptures, is the same at this day as it was in old time when it indicted the Scriptures in the Hearts of the holy Men of God?* If so, I must confess, I cannot assign him an Opposite for (saving the change

change of Diſpenſations and Rudiments) the bleſſed Truths revealed or declared of in the Scriptures, are the ſame now as ever, and with the holy Spirit there is no Variableneſs, neither any ſhaddow of Turning. Or, if he intend thus (for I would not miſtake him, Judging all labour loſt that is ſpent upon miſtakes) *That ſeeing it is true, that the holy Spirit gave forth the Scriptures at the firſt, there is unto this day, ſuch an inſeparable and intrinſecal Conjunction, between the Authority and Mind of the Holy Spirit, and the Scriptures, that he that hath the Scriptures, hath the Authority and Mind of the Holy Spirit alſo.* This I confeſs of the two ſeems to be neareſt his meaning, by how much it is furtheſt from the Truth; yet, foraſmuch as I have it not as his ſence, under his own hand, (and alſo have cauſe to fear, that if it be his ſence, yet when he perceives a *Quaker* owns it, he will recede from it) he ſhall find me a fair Oppoſite.

That there is an Inſeparable Conjunction, or Union between the Authority and Mind of the holy Spirit, and the eſſential or ſubſtantial Truth declared in the Scriptures, I grant, and confeſs unto it (but do not ſtart back now, becauſe a *Quaker* confeſſes the Truth, as the manner of moſt of you is) but that therefore *he that has the Scriptures hath alſo the Authority and Mind of the holy Spirit*, I deny. If I have hit right of his meaning (as till I know the contrary under his Hand I believe I have) he ought to prove that part of his Poſition which is denyed; but ſeeing Truth is precious, as well as Time, and the green-Graſs to day, may be withered to morrow; I ſhall invert my Capacity, take the ſword by the Point, and endeavour to prove,

That a Man may have the Scriptures in his Mother-Tongue

and

and yet be utterly without or ignorant of the Authority and Mind of the holy Spirit.

For Proof of this Poſition I ſhall not ſtir one Foot from my Oppoſite, who (in p. 7. of his *Subterfuge* now under ſearch) tells us, *That after* R. Anderſon *had made his Confeſſion of the* Anabaptiſts *Faith in that Cardinal Point of* Water-Baptiſm, *he met with the* Quakers, *who told him* (as he ſaid) *that theſe things*, i. e. Water-Baptiſm *was low.* Now here my Oppoſite interpoſes his own Faith and Judgment in the Caſe, and is not afraid to tell the *Quakers*, and the whole Nation, *That the* Water-Baptiſm *is the Way of Life above to the Wiſe*, ſo to procure their more reverend eſteem of it; and becauſe he perceived ſuch a bold Averment ſtood need of Scripture-Authority to back it, he cites *Prov.* 15. 24. the words run thus—*The Way of Life is above to the Wiſe, to avoid from Hell beneath.* Now let the Spiritual Man judge in this caſe; Is *Water-Baptiſm* (to take it at the beſt) the Way of Life? Did the holy Spirit in the Wiſe Man mean ſo? Can *Water-Baptiſm* deliver or ſave from Hell? Is that the Authority or Mind of the holy Spirit in that Scripture? Let the Spiritual Man judge.

I am the Way, ſaith Chriſt; *Water-Baptiſm is the Way*, ſaith this Author. *I was manifeſt to deſtroy the Works of the Devil, and to ſave from Death and Hell*, ſaith Chriſt; Water-Baptiſm *is the Way on high to avoid from Hell beneath*, ſaith my Oppoſite, Now whoſe Teſtimony will ye receive? Let the ſober *Chriſtian* judge, whither theſe *Anabaptiſts* are going. The parallel Scriptures with this are, *Phil.* 3. 20. and *Col.* 3. 1. both which direct us to ſet our Affections on things above, where Chriſt is at the Right-Hand of God our Saviour..

Hence

Hence (of neceſſity) will follow theſe Concluſions:

Firſt, Though this Author hath the Scriptures, yet he is ignorant of the Authority and Mind of the Holy Spirit.

Secondly, Through Ignorance of the Authority and Mind of the Holy Spirit, he hath erred from the Truth, and fairly convict himſelf,

1. Of a moſt groſs Idolatry, as hath been fully manifeſt.

2. Of a Ridiculous Soleciſm, in terming Submerſion or Plunging under Water, a Way on high. From his Idolatry nothing but a Re-baptization in the Tears of Repentance towards God, and Faith towards our Lord Jeſus Chriſt can redeem him. But for his Soleciſm (that Offence being rather againſt Grammar, then Scripture) if the intelligent Reader will pleaſe but to indulge him with a favourable Aſpect, the *Quakers* will paſs it by.

The *Third* and *Laſt* Concluſion is clearly this, as before aſſerted; That without a Meaſure of the holy Spirit of God, received and turned unto, whereby the Vail is rent from the Heart, no Man living can underſtand or diſcern the Authority and Mind of the holy Spirit, as he ſpake in old time by his Prophets of the great Myſtery now revealed, to wit, *Chriſt in you the Hope of Glory.*

And this gives a full and undeniable Probation unto that grand Poſition, the Ground and Original of the *Anabaptiſts* great Controverſie with the *Quakers*;

That the holy Spirit of God is the only Supream Judge, Diſcerner and Revealer of the Mind and Myſtery of God, and of the Duty of Man required in the Scriptures.

Now if any Man object againſt this, and ſay, *I have been too raſh and haſty to conclude thus, only upon one Mans Error*

and

and Miſtake, and that many others may notwithſtanding be more clear. I anſwer, Be it far from me to conclude all under this Man's Error and Idolatry; nay, I know there are many of the People of the Lord, who by the Illumination of his good Spirit are inabled to diſcern in meaſure, what his Mind and Will is; but if you do but impartially conſider the Ground and Cauſe of this Man's Error and Idolatry; you may perceive the Argument will hold from Particulars to Generals, as thus; If one Man be blind for want of his Eyes, then ten thouſand Men, wanting their Eyes, muſt be blind alſo. If this Author hath committed a groſs Idolatry, for want of the Light of the holy Spirit, then may a whole Nation, wanting the Guidance of the holy Spirit, be Idolaters alſo. Here you ſee the Ground and Cauſe of Blindneſs and Idolatry is, their Eyes not being opened by the holy Spirit to underſtand the Scriptures: ſo the Argument holds true throughout all, and the aforeſaid Poſition is clearly proved, as before was promiſed.

And now, oh ye *Anabaptiſts* and *Independents*, who affirm, *That the Scriptures are to try and judge of the holy Spirit*; come let me expoſtulate with you a little; What Aſſurance can you give the *Quakers*, or what Grounds or Encouragements to believe, in caſe the Judicial Power were in your Hands, that in your Tryal of the holy Spirit by the Scriptures, as he appears in the *Quakers*, or in whomſoever, your proceedings will be more equal, juſt and clear, and your ſelves more free from Miſtakes of him then the profeſſing *Jews* were, when by the ſame Rule they would try the ſame holy Spirit, as it appeared (in an immeaſurable Meaſure) in Jeſus of *Nazareth*? Shew us (I pray you) wherein you are better, wiſer, juſter,

juſter, clearer in your Principles and Judgments, then they? Do you account your ſelves the Church of God? So did they. Do you ſay you have his Commandments and Ordinances? So ſaid they. Have you *Anabaptiſts* ſuch a high Eſteem of your *Baptiſm*, as to account it the Way of Life, to avoid from Hell beneath? The like Eſteem had they of their Fleſhly Circumciſion, as to teach, *that without it Men could not be ſaved.* Have you the Scriptures, and do you reckon them a Competent Judge of the Spirit of God? So had they, and in them thought they had Eternal Life; and yet for all this, they knew not the *Meſſiah*, of whom the Scriptures teſtified; but having moſt wickedly Betrayed, Apprehended and Arraigned him before the *Roman* Tribunal, methinks I hear the Deputy and them thus implead each other in the Caſe of the true *Meſſiah*.

Pilate, *What Accuſation bring ye againſt this Man?*

Jews, If he were not a Malefactor, we would not have delivered him unto thee.

Pilate, *Deceit lurks in generals; what Evil hath he done?*

Jews, He perverts the Nation; forbids to pay Tribute to *Ceſar*; ſaying, himſelf is Chriſt a King—In Deſign (doubtleſs) to uſurp the Empire, and aſſume *Ceſar's* Revenue.

Pilate, *Away, away for Shame—What, nothing but Lyes and Slanders? I now perceive your Envy. I find no Fault in him at all—I'le releaſe him.*

Jews, Crucifie him, crucifie him.

Pilate, *Why, what Evil hath he done?*

Jews, He is a Blaſphemer—A horrible Blaſphemer, and he ought to dye for it.

Pilate, *Take ye him then, and Crucifie him; for I find no Fault in him.*

Jews, By our Law he ſhould be Stoned to Death, but ye *Romans* have taken away that Power; it is not lawful for us to put any man to Death.

Pilate, *Say then what is his Blaſphemy?*

Jews, He is but a Carpenter's Son, we know his Pedegree; and yet he made himſelf the Son of God, and the Saviour of the World, and that's horrid Blaſphemy.

Pilate, *Son of God! my Heart Trembles at that word, ye obdurate Wretches; how appears it that he ought to dye for this?*

Jews, We have a Law, and by our Law he ought to dye, becauſe he made himſelf the Son of God.

Pilate, *Produce your Law, that I may ſee it.*

Jews, It is in the four and twentieth Chapter of *Leviticus*, and the ſixteenth Verſe.

Pilate, *Read it verbatim.*

Jews, And he that Blaſphemeth the Name of the Lord, ſhall ſurely be put to Death; all the Congregation ſhall Stone him to Death, as well the Stranger, as he that is born in the Land; when he Blaſphemeth the Name of the Lord, let him be Slain.

And now ye *Anabaptiſts* and *Independents*, and thou Author of the *Subterfuge*, be ingenuous, and tell the *Quakers* and the whole Nation truly, Whether ye do believe, that the Authority of the holy Spirit, as he ſpeaks in this precited Scripture, did really intend the Murder of the *Meſſiah* as a Blaſphemer, yea, or nay? if nay (as moſt certainly nay) then tell us, How it came to paſs the *Jews* ſhould ſo groſly miſtake and miſapply it? and ſhew unto us, and to all the World, if you can, what they wanted

which

which might ſhew them the true Mind of the Lord in that place, and in all other Propheſies which ſpake of the Meſſiah; ſeeing you cannot deny, but they had the Scripture (and according to your deceitful way of wording it the Authority of the holy Spirit, as he ſpeaks in the Scriptures) not onely read, but expounded unto them every Sabbath Day.

If the *Jews* miſtake aroſe from their Ignorance of the Authority and Mind of the holy Spirit as he ſpoke forth the Scriptures, as ſure enough it did, which it could not have done had they receiv'd the Spirit then, behold, the *Jews* alſo are found miſunderſtanding the Scriptures for want of the holy Spirit, as well as my Oppoſite was; and here's one clear proof more (come unlooked for) of my former poſition (viz.) *That a Man, nay a whole Nation of Men may have the Scriptures in his or their Mother Tongue, and yet be utterly ignorant of the Authority and Mind of the holy Spirit.* And therefore the matter ſtanding thus, ye are hereby required and obliged to produce ſome ſatisfactory and convincing Reaſon, why the *Quakers* ſhould expect more equal proceeding at your hands in the Judgment aforeſaid, in caſe you had the civil Power, then our Lord Jeſus Chriſt found at the Hands of the *Jews*, ſeeing you have no more then they had (to wit, the Letter of the Scriptures) to judge withal; and that you have no more then they, appears in this, that you deny the holy Spirit as he appears in his Servants to be the Revealer of the Scriptures and ſupream Judge of the Spirits and Doctrines of Men: and if ye can produce no ſuch convincing Reaſon as may give the *Quakers* reaſonable acquieſcence in this Concern, foraſmuch as they are verily perſwaded that although you have the Scriptures, you want the

Guidance of the holy Spirit truly to diſcern them, it lies upon you as a Work of abſolute neceſſity (ye *Anabaptiſts*, and thou Author of this *Subterfuge*) to exhibit unto the *Quakers* in the Sight of the whole Nation, ſome pregnant Proof, and infallible Demonſtration, that you are not deceitful Sophiſters and cunning Jugglers in your doubtful and ambiguous Expreſſions, and Amphibologies diſperſed in ſundry places of your Books, and particularly in that called the *Subterfuge*, as before is noted, about the Scriptures, the Spirits of Men, and the holy Spirit, as he ſpeaks in the Scriptures, &c. which is corrupt and uncertain Language, as you uſe it; and it is apparent you do it not only of Ignorance, but Wilfulneſs; and your Deceits therein are made manifeſt unto all. You are alſo oblieged and required to prove (if you can) poſitively and plainly, to the Satisfaction of all Men that may doubt thereof, that all Men whoſoever, that have the Scriptures, have alſo the Authority of the Holy Spirit, as he ſpeaketh in them: And ſhew us alſo how it cometh to paſs, that Men miſtake them notwithſtanding: And you muſt alſo prove, That the Scriptures are indeed a Competent Judge of the Holy Spirit, as he appeareth in his Servants: And you muſt invalidate all, whatſoever is here written, and proved to the contrary. And if you ſhall fail to do all this by clear Proofs, and evident Demonſtrations of Truth (for Trifling and Impertinency will not ſerve your turn, nor Lyes ſhall no longer be your Refuge) then will your Vizards be taken off your Faces, and your Refuge of Lyes will be ſwept away

away; and in the ſight of the *Quakers* (whom you Deſpiſe) and of the whole Nation, you will appear (to your great Shame and Contempt) to be what indeed you are.

For they that dwell at Jeruſalem, *and their Rulers, becauſe they knew him not, nor yet the Voices of the Prophets, which are read every Sabbath Day, they have fulfilled them in condemning of him,* Acts 13.27.

A few *Queries* to *Ralph James*, and the Author of the *Subterfuge Overturned, &c.* by them to be Anſwered in Truth and Plainneſs.

I. WHether is our Lord Jeſus Chriſt (whom the Scriptures teſtifie to be the Light and Salvation of God to the Ends of the Earth) the only true Way of Life on high to avoid from Hell beneath, yea, or nay? If yea, then whether to affirm *Water-Baptiſm* to be the Way of Life on high, to avoid from Hell beneath, be not abominable Idolatry at leaſt, if not Blaſphemy?

II. Suppoſing *Water-Baptiſm* were the Appointment of God (as other things of like ſignification in former Diſpenſations have been) yet if the Miniſters thereof ſhould Idolatrouſly intrude it into the Place and Office of Chriſt

Christ our Saviour; that is, affirm it to be the Way of Life, to avoid from Hell beneath; whether such Idolatrous intrusion be not as signal a Pollution of the said Ordinance of *Water-baptism*, as the like Abuse of the Ordinances of God *Isa.* 1. did pollute, and render them abominable unto the Lord? If yea, then whether it be not high time for all and every Man concerned therein to arise, and depart thence, as not being their Rest, it being so filthily polluted?

III. Seeing the Latin Verb, *baptizo*, is synonimous with the Greek βαπτιζω, which signifies to *dip* or *plunge*; whether *T. R.* his calling your Water Baptism *dipping in Water*, or your calling it *the Way of Life on high to avoid from Hell beneath*, be the greater Abuse of the Way of the Lord, and therein of God himself? Answer plainly.

IV. Seeing it appears by the Scriptures, that the Apostles of our Lord Jesus Christ wrought their Miracles, and cured Diseases by the Name of Jesus of *Nazareth*; then, Whether the Sons of *Sceva*, their pretending to do the like Miracles by the same Name, doth prove them to speak the very Language, and Spirit of the Apostles, yea, or nay? If nay, (as most certainly nay) then with what Reason or Conscience canst thou affirm, that *R. Anderson* in exhorting *R. James* to turn to the Light within, spake the very Language and Spirit of the *Quakers*? this Query is to the Author of the Subterfuge, &c. that he may clear himself from Deceit, if he can. Acts 3. 6.

V. Whether

V. Whether the Teſtimony which that *Pythoneſs* gave unto the Perſons and Doctrine of the Apoſtle *Paul* and *Sylas*, is not given as fully, and at as high a Rate, as any Teſtimony ye can pretend *R. Anderſon* gave to the Perſons or Doctrine of the *Quakers*? And whether in ſuch Teſtimony ſhe appeared as a Proſelite of the *Chriſtian* Faith, and as a Propheteſs of the *Chriſtians*, yea, or nay? if nay, then ſhew unto the *Quakers*, and the whole Nation, if you can, why *R. Anderſon* his teſtifying for the Perſons and Way of the *Quakers* (as ye pretend he did, but prove it not) ſhould prove him a *Quaker*; or appearing as one of their Prophets? he being (by your own Confeſſion) at that Time poſſeſſed with a Spirit of Deluſion, as ſhe was then with a Spirit of Divination. Acts 16.

VI. Seeing *R. James* avers in his *Narrative*, *That* R. Anderſon *pronounced him a Leper from the Crown of the Head to the Sole of the Foot, and that the ſame Judgment* (as he ſaid) *was fallen upon one of his Children:* Whether you are not very deceitfull, and unworthy Perſons, thus to abuſe the *Quakers*, and the whole Nation, with a Counterfeit and forged Story of ſuch a horrid Leproſie, ſith in exchange thereof you are (now at laſt) glad to accept of a *Simple Sore*? And if ye think to avoid the Horror of your Guilt and Shame with this Evaſion, *He ſaid ſo, he ſaid ſo*, (charging the poor Man your own Member with a Lye) Then Whither doth not this evidence to the whole Nation your implacable Envy, and Malice againſt an Innocent People, that durſt (with ſo great Confidence) attempt

tempt to aſperſe and ſlander them, only upon the falſe and ſingle ſay ſo, of ſuch a Perſon as even your ſelves then judged to be a *falſe Prophet*, and poſſeſſed with a *Spirit of Deluſion*? And if your inveterate Envy and Malice herein be manifeſt to the Nation, as doubtleſs it is, then let the Nation and the whole World judge, whether *R. James* be not infected with a more dangerous *Leproſie* then ever *Mirjam* was, and like to continue ſo (without Repentance) untill his Dying Day.

VII. It being evident to the Nation that *R. Anderſon* was no *Quaker*, his Child not leprous, his Wife and Family not ſo diſeaſed, as you pretended, nor your Church ſuch Workers of Miracles, as you boaſted; but your whole pretence a meer malicious Juggle and Impoſture, which yet you pretend to be an Eminent Hand of God! Such a Witneſs of God, little leſs then a Miracle, tending to the Honour of God, Exaltation of his Wayes, and Appointments, Eſtabliſhments of his People, Deciſion of the great Controverſie, Strength to the weak Hands, and feeble Knees of his poor People, &c. and then to conclude thus, *And the Lord was mercifully pleaſed to hear our poor Prayers for them, and to reſtore them, &c.* with ſuch like ſeeming devout Words wherewith your Letters and *Narrative* are repleat: All this conſidered, its queried, whether the *Quakers*, and the whole Nation, may not (without the leaſt Breach of Charity) ſafely conclude, that ye *Anabaptiſts* and *Independents*, who have been either Actors, Contrivers, Aſſerters of, or Witneſſes to this Miſchievous piece of Pageantry, are the moſt notorious Diſſemblers with God and the World,

and

and the very'ſt Hypocrites that ever our Lord Jeſus Chriſt pronounced Wo againſt? Quit your ſelves if you can.

VIII. Whether they that make no Conſcience to be Jugglers, Lyars, Hypocrites, proud Boaſters, and the like; or they that diſcover, detect and affirm them to be ſuch, are the great Offenders?

IX. Whether they that call and are call'd *Rabbi, Rabbi*, do not break that expreſs Command of Chriſt, *Mat.* 23. 8, 10. yea, or nay? If nay, then ſhew, when that Precept was abrogated? and if yea, then whether are not they that call, and are called, Mr. *Ralph James*, Mr. *Ben. Morley*, Mr. *John Green*, &c. Breakers of that plain Command, and being guilty of that, are guilty of all, notwithſtanding their *Water-Baptiſm*?

Let theſe Queries *be anſwered plainly, and in ſound words; and think not to ſolve one Query by propounding another.*

R. R.

Another Poſtſcript TO RALPH JAMES;

And thoſe which have taken part with him, by JOHN WHITEHEAD.

AS in a *Poſtſcript* annexed to the Anſwer to your *Narrative, of the Eminent Hand of God that befel a* Quaker *and his Family, called* Richard Anderſon, *at the Town of* Panton *in* Lincolnſhire, I queried, and that upon juſt Grounds, *Why thou and thy Brethren had conſpired together, to utter a Slander and Reproach againſt the People of God called* Quakers, *in affirming* Richard Anderſon *to be one of them?* And again, in a Book intituled, *The* Quakers *Subterfuge or Evaſion Overturned*; ye have given me juſt Ground to ſay, *How long will you make Lyes, your Refuge, and under Falſhood ſeek to cover your Selves?* For inſtead of Anſwering what was Righteouſly and Reaſonably propounded to you, which ye ſhould have done, if ye would have approved your ſelves Innocent Men, ye have utterred more deceitful and pernicious Slanders againſt me, as is manifeſt in your Anti-queries to me, whilſt ye have utterly declined proving your former,

not

not being able to mention one of the People of God called *Quakers*, that ever owned *Richard Anderson*, nor any of their Meetings, to which he did belong; nor who of them he did ever joyn with in the Worship of God; nor any thing in Proof, *That his Child was smitten with Leproſie*, nor *himſelf and Family with a grievous Malady*, ſaving his own word, *whom* you conclude *was a falſe Prophet, and deluded Creature, both ſubject to ſpeak and believe Lyes.* And therefore your *Narrative* and ye are juſtly fallen under Cenſure, having no better Foundation whereon to ſtand, then the Teſtimony of a Simple Deluded Man, whom ye have manifeſt to be a Lying Prophet; which Teſtimony ye have by croſs Examination, if not Subornation obtained; and therefore not any can give credit to it, but ſuch as are willing to believe a thing, becauſe a Lying Ignorant Man ſaith it, who hath unſaid it again before many Witneſſes, as before is manifeſt: And therefore I ſhall not further inſiſt upon it, but proceed to anſwer your Anti-Queries. In the firſt of which ye affirm, that I hold, "That the Goſpel was never "Preached in *England*, till *George Fox* preached it; and then queries, *Whether I did not aſſert it?* thereby manifeſting your Raſhneſs and Injuſtice, who firſt Condemn, and then make Enquiry; not being able to prove, what ye have charged me with: For ſure I am, That I never thought, that *George Fox* was the firſt that ever preached the Goſpel in *England*; and therefore have been far from affirming it; for there have been Openings and Breakings forth of the Goſpel, Light and Power in divers Ages, in *England*, in a Deſpiſed Suffering Remnant, though not in that Fulneſs as in our Age. I am alſo ſenſible ever ſince I knew God, or was acquainted with him, how the Glorious Goſpel was preached *to*, or *in* every

Creature which is under Heaven, *Col.* 1. 23. and its own Light ſhined in Men's Hearts (as the Apoſtles teſtified) in their dayes, about which time there were alſo Witneſſes of that Glorious Goſpel came to preach it in this Iſland (according to Hiſtory) who *turned People from Darkneſs to Light*, as we do, and *from Satan's power to the Power of God*; in which Power a Remnant have been preſerved through Ages and Generations, though many who have got the Form have denyed the Power, and reproached and perſecuted thoſe, which have been in the Power, Light and Life, which the Apoſtles and primitive *Chriſtians* were in. From which Power, Light and Life there hath been an Apoſtacy, ſo that Darkneſs has covered the Earth, & groſs Darkneſs has bin upon the generallity of People, who have been eſtranged from the Life of the Prophets, and Apoſtles, and primitive *Chriſtians* & Martyrs of Jeſus: ſince which Apoſtacy, or Falling away from the Life, which the Witneſſes and Martyrs of Jeſus were in, *George Fox* was the firſt ſtable Miniſter of the true Light in this Age, that God raiſed up in his Power to turn People from Darkneſs to the True Light, and from Satan's power to God; unto which he firſt, and many more ſince in theſe latter dayes have given witneſs, *That he lighteth every Man that cometh into the World, that all through him might believe, and receive the Remiſſion of Sins.* And in this Goſpel I have Laboured, and not in vain, and of it am not aſhamed; for *it is the Power of God to Salvation in all them that believe*: Though unto thoſe that are Diſobedient, it is a Stone of Stumbling, and Rock of Offence. And 'tis no marvel that thoſe, which ſtumble at the Word, which is nigh in their Hearts, and are unſenſible of its Power and Virtue, ſtumble at the Teſtimony, which

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is given of it by those, which have felt and handled it, and do know 'tis the same Glorious Gospel, which in the Apostles dayes shined in their Hearts, and gave them the Knowledge of the Glory of God in the Face of Jesus Christ: and this Treasure they had, and we have in Earthen Vessels, that the Excellency of the Power may be of God, to whom be the Praise forever, 2 *Cor.* 4. 6,7.

Secondly, thou enquirest, *whether he that holds, that nothing which was mortal was called Christ, doth not thereby deny the Death of Christ*: thereby intimating that I *asserted*, That nothing which was Mortal was called Christ. But what Occasion, thou *Thomas Grantham* (who was then my Opposite) and I am perswaded, Opposite to Truth it self) gavest me to speak Words to that Purpose, with other Words, that did declare my Sence of them, thou sayest nothing, nor hast thou been so ingenuous as to declare, what I writ many Years ago to *William Smith* of *Elsham* to be communicated to thee and thy Brethren, wherein the Truth of what I said in that Case, & also the other, whereupon thou groundest thy third Query concerning *Christ's having no Body of Flesh* (as thou imaginest) *besides his Church* is made apparent; and therefore I shall here insert the substance of it, seeing it stands upon thy Head unanswered; so that the intelligent Reader may understand, that he who sayeth, that I told him, *nothing which was mortal was called Christ*, hath both wronged me and the Truth it self, by relating some of my Words out of that Order and Sence wherein they were spoken, as also in that he hath left out and not declared the rest of my Words, which were spoken at the same Time, whereby the true Sence of those Words which he relates might

and

and may be understood, and therein he hath shewed, *First*, That his Mind is so prejudic'd and byassed against us, that he would for advantage, rather wilfully mistake our Principles, then have a right Understanding of them: And he hath further shewed his Dishonesty and Malice, in that he would misinform others, and prejudice them against the Truth it self, by wresting my Words out of the Sence wherein they were spoken: Wherefore that you may rightly understand this case, I declare, that the Words which were spoken by me, were spoken in an Exclusive Sence, and that upon the Occasion of T. G's. *Magnifying the Body of Christ equal with or above him for whom the Body was prepared*: whereupon I still say, that the Christ or Son of God is not made up of that which is or was mortal, and that nothing which was mortal, was (properly or strictly) called Christ; & he neither understood my Words right, nor would admit me to explain them, till he had rashly condemned them as *Heresie*. Which notwithstanding I still look upon the Words to be very true Words in that Sence that they were spoken in; for I say still, *that the Body of Christ, which was mortal (excluding the Soul and Spirit) was not, nor could properly be called Christ, or Man annointed*, because that the Immortal Soul and Spirit of man are the more Noble part of Man, and therefore may Justly challenge the Prerogative to denominate; for without Soul and Spirit a mortal Body neither is, nor can truely be term'd *Man*: no more can the mortal Body of Christ without the Soul, Spirit and Life of Christ, which is Immortal, be term'd Christ: which if you do but understand and mark well, that although I said, *nothing which was mortal, was called Christ, but that Christ had once a mortal Body, which dyed upon the Cross*: then

may

may ye more easily judge, whether it be possible forem or any other, which *Thomas Grantham* hath a Mind to slander, to escape the Scourge of his Tongue, since he is so blindly rash, upon no better Grounds to charge me both with *grevious Heresie* and *denying the Body of Christ*; and that for no other Reason, but because I distinguish betwixt *Christ*, and the *Body of Christ*, *which was prepared for him to do his Fathers Will* in, Heb. 10.

And the Eternal Word or Son of God, *which was* glorified with the Father before the World began, John 17. *Who took upon him the Form of a Servant, and in that prepared Body did his Fathers Will*, is more noble both in Glory and Dignity, then either the Soul, Spirit or Body of Man, in as much as by and for him Man was made, and by him only Redeemed and Restored.

Therefore may and ought he (*who was and is that true Light, that lighteth every Man that cometh into the World*, Joh. 1.9.) to be held forth and preached as the *only Lord and Saviour of Man-kind*: and the Manhood which through Mercy to us was taken into Union with this Eternal Power and God-head, should not be divided from, nor cryed up in Opposition to the Eternal Word or Son of God, as they who only know Christ after the Flesh, are too subject to do. And of them is he who in his 3d Query renders me *unfit to preach the Resurrection, Ascension, and second Coming of Christ*, because I could not own, that he hath such a Body, as he had imagined; but did testifie of and have shewed unto People *that Eternal Life*, *which was with the Father*, as the Apostles did 1 John 1. 1, 2. by and in which Life Mortality was swallowed up, after Christ had finished what the Father gave him to do on Earth. Then he who came down from Heaven to bring Man to God, ascended into Hea-

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ven to his Father, and our Father, at whose right Hand, having accomplisht his Work, he sitteth down, *and is glorified with that Glory which he had with the Father before the World began in* a Body suitable to his Spirit, consisting of heavenly Flesh and Bone; of which Body neither *T. G.* the Author of these *Queries*, nor *Natural Philosophers* in their Wisdom do comprehend the Dimensions; and therefore would limit him in *some thing*; who ascended, that he might fill *all things*, Eph. 4. 10. and is not contained in any *Created Being*, so as to be absent from other created Beings, *Ep.* 2. 20, 21, 22, 23. and much less is he absent from his faithful Disciples, and Followers, who whilst on Earth were and are made to sit together in Heavenly Places in Christ Jesus, *Eph.* 2. 5, 6. And that Christ hath such a Cœlestial Body, as I have here described, I never denyed neither at *Spilsby*, *Sleeford*, nor else-where, as *Thomas Grantham*, with whom I have publickly Disputed in those Places, slanderously reports I did: but I am perswaded that he cannot bring one of these several Hundreds of People, that heard us, which is not byassed to his Judgment, or influenced by him, that will say, *I denyed Christ to have now any Body besides his Church:* though I have several times denyed *T. G*'s Assertion, wherein he hath affirmed, *That Christ hath now a Body of Flesh and Bones circumscript, or limited in that Heaven which is above, and out of every Man on Earth.* And perceiving that he stood conceited in his Fleshly Apprehension and Knowledge, wherein he had conceived the Lord of Glory to be like unto Corruptible Man, I asked him, *Since he denyed Christ to be in and with Believers whilst upon Earth, where that Body was he spoke on, and how big, or what a one it was?* To which he answered in his haste, *That it was such a one as his, consisting*

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of Fleſh and Bones and in yonder Heaven, which is above, pointing towards the Clouds: to which I replyed, *Nay thy Fleſh is ſinful, and corruptible, and Rotteneſs ſhall enter into thy Bones; neither can thy Body come in the doors being ſhut, nor appear in another Form, as Chriſt did,* whereupon he mended his Words, and did except *Sin* and *Corruption*; but ſtill ſtood in that which diſcerns not the Lords Body, but would limit it to a particular Place, and out of every Man on Earth, ſhewing his Ignorance both of the Kingdom of God which is within, and of Chriſt within, who is not a Spirit without a Body as Believers do experience, who were and are true Members of his Heavenly Body of his Fleſh and of his Bones, Ep.5.30. and theſe do *eat Chriſts Fleſh, and drink his Blood, and dwell in Chriſt, and Chriſt in them.* John.6. and the Spirit and Body of Chriſt is not divided; but whereſoever the Spirit and Life of Chriſt is, it is in the Body of Chriſt; and they which *believe, have Eternal Life abiding in them,* whereby they are quickned, and joyned to the Heavenly Body of Chriſt, and alſo ſupplied with Nouriſhment *in him, who is the Head of the Body,* the Fulneſs of him that filleth all in all.

But notwithſtanding I have freely declared that, which was and is my faith concerning the Body of Chriſt, I perceive that *T. G.* hath very uncharitably reſolved (becauſe he cannot diſcern the Lord's Body, of which we ſpeak) to believe, *That I own no Body of Chriſt, but the Church*; and what ever I ſay to the contrary, he would have to be obſcured, or elſe he might have had the honeſty to have printed this Anſwer to his Second and Third Queries with the Queries themſelves: for it hath been in the Hands of him, or his brethren above ſeven Years. Wherefore I ſhall now appeal to God and ſpiritually minded men to judge, Whe-

ther I, who did, & do confeſs Chriſt's *Glorious heavenly Body*, or he who cannot diſcern it; but hold forth a *Circumſcript human Body of Fleſh and Bones out of every believer, whilſt on Earth*, we are Worthy to be rendered as *denyers of the Body of Chriſt, and unfit to preach the Reſurrection, Aſcenſion and Second Coming of the Lord Jeſus Chriſt.*

4. *Query. Whether by the Words* people of God *thou meaneſt the Church of Chriſt in viſible profeſſion of the Goſpel according to the patern of the Churches in the Apoſtles Dayes?*

Anſw. by the words *People of God* I mean ſuch, as are in the new Covenant of Light, in whoſe Heart God hath written his Laws, and in whoſe inward Parts he hath put his Fear, who know and believe Chriſt in them, and do hear his Voice, and follow him as their Head and Leader, as did the true Churches in the Apoſtles Dayes; but I do not believe every gathering of people, that are got into an outward or viſible Profeſſion of the Scriptures, and in Imitation have gotten into ſome outward things, which the true Church in the Apoſtles Dayes practiſed, are the People of God. becauſe I am ſenſible, ſuch as are Aliens in their minds from the Life of God, which the Apoſtles and primitive *Chriſtians* were in, may get their Words, and imitate them in Outward Forms, and Practiſes, whilſt they deny the Power of Godlineſs, which they lived in.

5th Query. Whether the People called Quakers *are gathered, conſtituted and governed in Church-Capacity, according to the Doctrine of Chriſt and his Apoſtles?*

Anſw. Yea: for we are gathered in the Name of the Lord Jeſus Chriſt, who is preſent with us, as he promiſed to be *always to the end of the World*; and we are governed by him, who is given to be the Head over all Things, to the Church, of which we are Members,

and

and have Elders ordained in every Country, who take the Over-ſight of the Flock of God not by Conſtraint, but willingly, and in the Power of the Lord Jeſus receives True Believers, and rejects Hereticks, who have refuſed Admonition, according to the Apoſtle's Doctrine, *who was an able Miniſter, not of the Letter, but of the Spirit.* And notwithſtanding Chriſt's bidding the other Apoſtles before his Aſcenſion, *Go, Teach and Baptize all Nations,* ſaid: *He was not ſent to Baptize, but to Preach the Goſpel*; and how ye, who are ſo much for Water-Baptiſm, come to take your ſelves concerned to Baptize with Water by Virtue of that Commiſſion given before Chriſt's Aſcenſion, ye may do well to manifeſt; ſince the Apoſtle *Paul* did not ſo take himſelf concerned in it: but according to that Commiſſion, which he received from the Lord, who appeared unto him, delivering him from the People, and the *Gentiles*, he laboured *to open the blind Eyes, and to turn them from Darkneſs to Light, and from Satan's power to God*, Acts 16, 17, 18. as we do according to the Call and Precepts given us of the Lord, who is alſo manifeſt in us, by whom we are taught not to run, becauſe others were ſent; nor to act without Power from on High: but to go as we are led and commanded by the Lord, and act in the Motion of his Power, whereby we have been made a Sweet Savour to God in them that believe, and in them that periſh; though in one the Savour of Life unto Life, and in the other the Savour of Death unto Death: and God hath ſo bleſſed our Labour, that many Thouſands are brought to the Knowledge of the Son of God, and to Unity in the Faith, which gives Victory over the World, wherein they are growing to a perfect Man, and to the Meaſure, Fulneſs and Stature of Chriſt:

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Though we thank God, we have Baptized none of them in Water, but have inſtructed them to the bleſſed Appearing of the Lord Jeſus Chriſt, who Baptized with the Holy Ghoſt and with Fire, having his Fan in his Hand, throughly to purge the Floor; and thoſe which have waited for the Appearing of the Lord, and received him to be their Leader, Way and Baptizer, are baptized with one Spirit into that one Body which is his Church, of which they are Living Members, fitly joyned together by Chriſt, who is their Head, who gives them Life, and fills them with the Virtue of his Love, wherein they Ediſie one another. So Chriſt is the Door into the Sheep-fold, whereat all that are accepted by him, do enter. And this way of gathering, conſtituting and governing the Church is according to the Doctrine of Chriſt, his Evangeliſts and Apoſtles, as appeareth at large in their Writings.

And although thou in thy 6th Query ſayſt, *doubtleſs it is not*, becauſe we are not gathered according to thy Apprehenſion of ſome particular Verſes quoted by thee. I muſt tell thee, thou therein takeſt that granted, which we never gave thee; and therefore we need ſhew no Authority for the Abrogating that Order of Gathering, Conſtituting and Governing the Church of Chriſt, which was in the Apoſtles dayes; ſince our Practice doth more eſtabliſh it in the Subſtantial Part, then yours, who have viſible Doors whereat to enter, as your *Water-Baptiſm* inſtead of *Chriſt's Baptiſm*, and other Ways whereat to climb up like Thieves and Robbers, *Joh.* 1. which ſteal the Saints words, and imitate their Practices, as in all Ages Falſe Prophets have imitated the True, and Falſe Worſhippers have imitated the True Worſhippers, as ye do; thinking becauſe Chriſt ſaid before his Aſcenſion,

ſion, *Go teach all Nations, Baptizing them in the Name of the Father, Son and Holy Spirit*; therefore *Thomas Grantham* and *Ralph James* muſt go Teach and Baptize in Water, though they have neither ſeen the Lord Jeſus Chriſt, nor heard him ſpeak. Nor will they believe in the holy Spirit, as the principal Guide, but have the Boldneſs to try its Doctrine or Teaching in theſe dayes by their own underſtanding of the Scriptures, which ever leads men to ſpeak Evil of, and condemn thoſe things, which they cannot underſtand to be according to Scriptures, though they be never ſo conſonant to the Mind of the Spirit, which they received which gave forth the Scriptures: And therefore, laying aſide all vain Jangling, we would perſwade you, and all men, to learn of Chriſt Jeſus, the Second Man, that is a Quickening Spirit, by whom ye are reproved, when ye do Evil, that ye may know his Mind in your ſelves, and do it, and then ye may better underſtand it, as declared by others.

Although thy *Seventh Anti-Query* is in part anſwered by what is before written, yet I ſhall now manifeſt, *That* Richard Anderſon *neither was converſant with us, nor received our Doctrine, nor acted by that Spirit which guides us*, as in that *Query* thou affirmeſt: for if he had been converſant with us, ſome of us at leaſt ſhould have known him; but that we never did, witneſs this *Certificate* from a Quarterly Meeting at *Lincoln*, who certainly know all that are or have been of us.

From a *General Meeting* of the People of God call'd *Quakers* in the County of *Lincoln*, the 26th Day of the 4th Moneth, 1672.

WHereas *a Report is gone out of this County from* Ralph James, *and other Persons, which have alwayes had a Prejudice against the Truth, and People of God call'd* Quakers; *by which Report the Nation is Abused, and those which are over-credulous, made to believe a Lye, (viz.)* That *Richard Anderson* of *Panton* was a *Quaker*. *These are therefore to certifie, that the said* Richard Anderson *did never frequent any of our Meetings, nor did he ever joyn with us in Worship, nor was he ever owned by us, nor any of us; so that they have not any just Ground to call him a* Quaker. *And this Testimony we give forth to preserve the Simple-hearted from being prejudiced against Truth, and from believing a Lye.*

Given forth at a Quarterly Meeting held at *Lincoln*, where some Friends from each Meeting in the County were present.

William Garland,
Abraham Morice,
William Everatt,
Joseph Richardson,
Augustin Smith,
John Winklep,
Samuel Hobman,
John Richardson,
Tho. Summers,
Rich. Baxter,
John Walcot,
Tho. Sowter,
John Mills,
Joseph Pope,
Thomas Wresle,
William Ashby,
William Hargate,
James Browne,
William Bowman,
Robert Browne,
Tho. Everatt,
Rich. Parnell,
Joseph Wilson.

And if *Richard Anderſon* had received our Doctrine, he had been Still and Quiet in the Light of God, till his Heart had been cleanſed from Ignorance, Pride and Wickedneſs; and that would have preſerved him from that Shame and Diſhonour, which his own Folly and Madneſs, and your Subtilty hath brought him to. And if he had been led by the ſame Spirit, that leads us, it would not have let him uſe his Tongue to ſay, *The Lord ſaith*, when the Lord had not ſpoken to him, but his own Imaginations in a groundleſs Imitation of the Scriptures, which Imaginations he followed; and therefore both the Spirit and Scriptures, and we, who are led thereby, are clear from all the Evil he hath done, and it lies at his and your Doors, amongſt whom he both before, then, and after walked; for he had not any Demonſtrable Character of being a *Quaker* (as in Reproach they were firſt called) nor may any be juſtly termed ſo, but thoſe that fear God, and tremble at his Word, who have believed in the True Light, and live in God's Power, being exerciſed in Obedience to his Law written in the Heart, and in Self-denyal taking up the daily Croſs to their own Wills and Wiſdom, and in Silence to that waits on God, that they may worſhip in Spirit, and walk after the Spirit of God, by which they are Baptized into the Body of Chriſt, which is his Church, who receives them as *living Members*, having the *Savour of that Life, which the Spirit has given them*. And no other way do we take *Members* into the *Church*, but are conſtant in this, as is viſible to thoſe that are converſant with us, & have the Immortal Eye open'd. But we ſhut not our Doors to hinder any from coming into our Congregations to obſerve our Order and hear our Teſtimony: Yet as the Apoſtle ſaid concerning a *Jew*, I ſay concerning a *Quaker*, *He is not one, that is one Outwardly in Shew only; but he is one, that is one Inwardly, whoſe* Bap-

tiſm *is that of the Spirit, and whoſe Praiſe is not of Men, but of God.* But that *Richard Anderſon* was neither one *Outwardly* nor *Inwardly*, is ſufficiently made manifeſt by what hath been already ſaid.

In a Poſtſcript writ by this Author he ſeems to own the Light within, but hath ſufficiently ſhewed his Ignorance of that *True Light, which lighteth every Man that cometh into the World*; as alſo of its Power and Efficacy, putting Darkneſs inſtead of Light, and then tells of ſeveral things that are wholly beyond the Common Principle of Light, Underſtanding or Judgment of Man; which Light being of Man, is indeed Darkneſs ſince the Fall, and therefore the things of God belonging to Man's Eternal Peace, are all ſo far beyond it, that the Natural Man with his own Light, Underſtanding or Judgment that he hath of himſelf as a Man, perceives them not. And therefore we diſwade Men from following their own Spirit, Underſtanding or Judgment, and perſwade them to receive and follow Chriſt Jeſus that True Light, which lighteth every man that cometh into the World, that he may give them an Underſtanding that is True, and a Judgment that is Sound: And beyond him, that was and is the *True Light, that lighteth every man that cometh into the World*, there is nothing; for by him was All Things made; and whatſoever hath been known of God to Men, he hath manifeſted or revealed it, though at ſundry Times and in divers Manners. And though Men have the Scriptures, which declare, what was revealed to Men by that true Light, and an Underſtanding or Judgment which is Natural; yet thereby there is not any, which truely know God, or what he requires of them, nor ever can they know him, till they turn to that true Light, which

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ſhines in their Hearts, and is not of Man, but of God; who in his own Light, or Son, *that lighteth every Man that cometh into the World*, manifeſts and reveals himſelf, and his Will and Mind to Man, being wholly ſufficient, and alſo preſent *to teach man in this Age, what belongs to their eternal Peace, as he was in Ages paſt*; and alſo *to give unto men poſitive Laws and Directions, how they muſt Worſhip and Serve him*; being no more bound from altering or aboliſhing outward & ſhaddowy things at firſt practiſed by ſome in the *Church* ſince the *Coming of Chriſt*, then he was from altering *Circumciſion*, *Sacrifices* & other *Jewiſh Orders* & *Obſervances*, which *Moſes*, & ſome of the *Prophets* had ſaid *ſhould continue forever*, or *throughout their Generations*; but may lay aſide, and draw his *People from outward Obſervations or viſible Signs and Shaddows of Things, when he ſees them Idolized or Abuſed, or that the Subſtance of them is come, as he did Circumciſion, Sacrifices and Paſs-over*. And therefore this *Author* ought not to *limit him to outward Ordinances and Shaddows from Chriſt's Coming to the End of the World*, no more then he was limited before *Abraham*'s time, or before the *Coming of Chriſt*: nor ought he to accuſe the *Quakers, as oppoſing themſelves againſt things requir'd by the poſitive Laws, becauſe they cannot own his* Water-Baptiſm & Breaking of Bread *in Imitation of the Apoſtles, and primitive* Chriſtians; no more then the *profeſſing Jews* ought to have accus'd the *Apoſtle Paul*, and his *Fellow-Labourers* in the *Goſpel*, for *denying the poſitive Laws*, who by the *Authority* and *Power of Chriſt* in them cryed down their *Circumciſion, Temple-worſhip, and that Hand writing of Ordinances, which was contrary to them*. And as little Reaſon has he to accuſe us, ſince we only by the *Power of the Lord* cry down their *Baptizing with Water* by virtue of a Commiſſion, that was given to other men to *Baptize into the Name of the Father, Son and Holy Spirit*; which *Baptizing with Water*, and

other

other *Imitations* (not to be inferr'd thence) they ſo much *Idoliz'd*, as to tearm them *the Way of Life above, and to deliver from Hell beneath*, and preſs them as abſolutely neceſſary to Salvation, though they can ſhew us no Scriptures, which ſo terms them, and holds, them forth; and therefore ſhould they not as ſuch be received. So whilſt this *Author* would prove us oppoſite to the poſitive Laws of God, and not ſincere favourers of the Light within; he is found in that ſtate himſelf, for as much as he puts mans Changeable Underſtanding and Judgement, which is Darkneſs, for Light, and thereby would ſo Obſcure the Glory and Luſtre of that true and unchangeable *Light, which Lighteth every Man that comes into the World*, as if there were many things, which he hath no Cogniſance or Knowledge of, though indeed no ſecret is hid from him, and as if he had no power now to teach and direct people in this day (contrary to fallible Mens apprehenſions of the Scriptures) how people ſhould worſhip and ſerve God? but were limited to outward and ſhaddowy things, which he calls poſitive Laws, when as indeed all who are gathered in the New Covenant, have the ſubſtance it ſelf, the Law in the Heart, to which they are to be Obedient, and know the Lord to be their Law giver and Leader, who is alſo a Light to the Gentiles, that he may be for Salvation to the ends of the Earth. Wherefore this Author and all people may do well to come to that Light, that therein they all may know God, from the leaſt to the greateſt, and be taught by him, leaſt truſting to their own natural underſtanding, and Judgment to perform worſhip to God, and not to his holy Spirit, which is but the Light of their own fire, they at laſt be forced to lye down in Sorrow.

Lincoln the 22. day of 7 eth 11. Monteh 1672. } John Whitehead.

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Something added by C. H.

TO the Intent none may ſtumble concerning the Contrariety, that appears by *Certificates* printed on both hands relating to *Rich. Anderſon*, let the Reader obſerve; I being in *London* the 7th of the 2d Moneth, 1673. met with *Tho. Wilſon* of *Atherſtone* in *Warwickſhire*, who has been reputed a *Baptiſt Teacher* for many years, who told me to this Effect, *That he had been on purpoſe at* Panton *in* Lincolnſhire *to ſeek after the truth of the Matter; and making inquiry of One of the Chief of that Place, as to the Credit of* R. A. *had this Anſwer returned; That he did believe, if the* Quakers *came one Day to* R. A. *whatſoever he did Say or Confeſs to them, yet if the* Baptiſts *did come on the Morrow, he would ſay (any thing) they would have him to ſay.* Therefore all honeſt Inquirers by this and other things, that do appear ſo plain, may ſafely thus conclude, That the Foundation and Bottom of all the *Baptiſts* Building here in being found ſo Rotten and Deceitful, the whole Building thereupon is like unto it, and ſhall all fall down together, to the Shame and Confuſion of all ſuch, who hereby have made Lyes their Refuge, and fooliſhly taken the Name of the Lord in vain.

C. H.

THE END.